

THE INAUGURATION

—OF—

NEWTON BATEMAN,

—AS—

PRESIDENT OF KNOX COLLEGE,

GALESBURG, ILLINOIS.

JUNE 23, A. D. 1875.

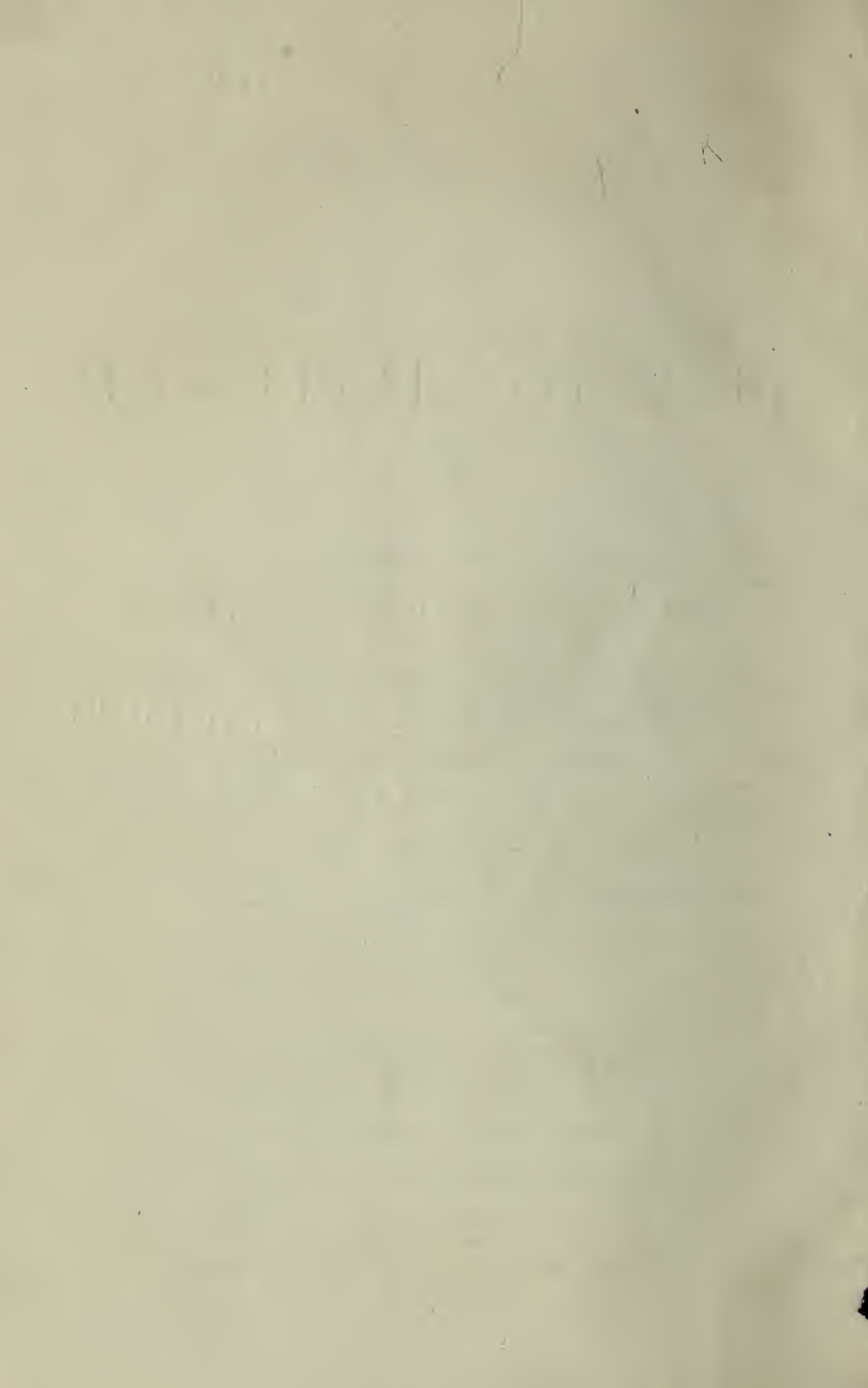
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INAUGURAL CEREMONIES.

THE INVESTITURE.

Agreeably to public announcement previously made, a very large audience assembled in the Opera House, in the City of Galesburg, Illinois, at eight o'clock on the evening of Wednesday, June 23, 1875, to witness the Inauguration of Newton Bateman, as President of Knox College.

The Trustees, Faculty and invited guests having taken their places on the platform, and prayer having been offered by the Rev. Dr. Bascom, the Hon. Charles B. Lawrence, Vice President of the Board, holding in his hand the keys of the College, arose and addressed the President elect, as follows:

The Board of Trustees of Knox College having elected you to the office of President of this Institution, I now, in their name, deliver to you these symbols of your authority, and present you to this audience as the duly constituted executive head of Knox College.

The President elect replied as follows:

Gentlemen of the Board of Trustees: With a due appreciation of its honor and dignity, and with a profound sense of its difficulties and responsibilities, I accept the Presidency of Knox College, pledging myself to a faithful observance of all its lawfully constituted authorities, to study its peace, honor and welfare, and to labor earnestly for its enlargement and prosperity, as God shall give me wisdom and strength, until the solemn trust now assumed shall be by you recalled, or by me surrendered.

Turning to the audience, President Bateman then spoke as follows:

THE INAUGURAL ADDRESS.

Every college has an individuality, a character, of its own. In thinking of a particular college, as in thinking of a particular person, its distinctive characteristics come at once into view, and by them our general estimate of it is determined. And as personal characteristics are of two kinds, of the body and of the soul, so also are those of colleges—a consideration of both is, in

each case alike, essential to the completeness of our conceptions and judgments. And again, as our thoughts fasten chiefly upon the intellectual and moral attributes, and subordinately upon the physical and outward, in forming our estimates of men, so also is it in our notions and estimates of colleges.

We think of Washington, and while the calm dignity and majesty of his mien and presence may come first into the field of vision, the mind passes quickly from these to dwell upon the matchless virtues which made him the hero of the Revolution, the Father of his Country, and the ornament of history. We think of Lincoln, and although it is hardly possible not to see first the outline of his gaunt figure, and the expression of his sad, homely face, how swiftly the eye turns from these to those great qualities of mind and soul which made him the Preserver of his country, the Emancipator of a race, and the Martyr of Liberty. And so, as we think of Harvard or Yale, of Princeton or Dartmouth, all that is outward and material about them, though entering into and lending a certain coloring to each picture, is soon lost sight of in the effulgence of their literary history, and in the far-reaching influence of the moral, religious and philosophical ideas which they severally represent.

Again: as, in an analysis of the true strength and character of a man, we take notice of his physical organization and powers, of his intellectual capacities and culture, and of the moral and spiritual plane in which he lives and acts, thereby making up our estimate of his true place in the world and among men; so must the same elements be considered in determining the true life, strength, influence and dignity of a college. For in each case those elements are the prime factors in the finished products of life, the excellence and beauty of which depend upon the fullness and harmony with which all the factors have been in co-operation.

Thus, however rich his intellectual gifts and lofty his moral purposes, he is not the ideal man, either of reason or of Scripture, who disregards the well-being of his physical nature, for it is our heavenly Father's will that his children should be healthy, as well as wise and holy; again, however sound in body and sanctified in heart, he is not a whole man whose intellect is unstored with the treasures of knowledge—unadorned with the jewels of culture; and finally, however polished the intellect and stalwart the physical frame, he has yet to lay the very foundations of a worthy manhood, who neglects his spiritual nature, and is deaf to the sweet pleadings of the heart and conscience. All this, without extravagance, may be said of a college. Its external and material interests answer to the body; its standard methods and means of culture, to the intellect; and its moral and religious animus, ideas and aims, to the heart and soul.

In the spirit, and somewhat in the direction of these analogies, I shall briefly continue my remarks on this occasion.

The financial and business interests of a college should be conducted upon the same principles of integrity, economy, prudence and common sense, as obtain in the affairs of every well-regulated commercial or other strictly business corporation. Scrupulous honor and fidelity should characterize all its transactions, and stainless integrity all its officers and agents. Order and system should mark all its business proceedings. Every transaction should fully and clearly appear on the records. Nothing should be left to uncertainty or guess-work, or be allowed to drag along at "loose ends." Stated reports, with vouchers, should be required of all financial officers and agents of the

corporation; and these reports should not be *assumed* to be correct, and approved without due examination, but referred to an auditing or finance committee, for careful scrutiny, and subsequent report thereon. All committees should be composed of the best available material with reference to the particular work to be done, or the particular interests to be guarded or subserved; and no man should be assigned a place upon any committee for any other reason than his supposed fitness for the duties to be performed. Many a corporation has been financially disgraced, or ruined, or both, by the incompetency, indifference or neglect of important committees; and college corporations have not been wholly exempt from such catastrophes.

Evils of this nature creep in gradually and unawares. It takes time and care, often much time and perplexing care, properly to examine a complicated business transaction or financial statement. Most men shrink from such painstaking labor, and are tempted to put it off, or to perform it unthoroughly. The person making the report or statement is known to be perfectly honest and upright, and so, by degrees, reference to the appropriate committee becomes a mere matter of form; no examination or verification deserving the name, is had, and the report comes back approved. For a time all goes well. But some fine morning the corporation is startled to find one of its buildings destroyed by fire, the policy of insurance on which had been suffered to lapse, or had been taken in some insolvent company; or that some note had become depreciated or worthless, by the unnoticed failure, removal, flight or death of the securities; or that the funds are locked up in some bank of mythical assets; or that a cloud has been permitted to settle upon the title to some of its lands, involving a law suit, with its vexations and costs. In these and many other ways the interests of college corporations may suffer, and have suffered, and their sacred funds may be imperiled, reduced or lost, by a disregard of the plain and necessary precautions referred to.

The homely truism that "business is business" must be held in honor by college corporations, precisely as by others. It is the only safe and right way. Moreover, no faithful, competent and thorough-going business man, officer or agent, will object to a watchful scrutiny and rigid supervision of his acts, but on the contrary he will desire and solicit investigation; both because he knows that it is right and proper, and because by such stated examinations into and approvals of his conduct, his personal responsibility is, in a sense, divided and lessened.

Practical wisdom should govern in the selection of college agents, especially of those who are to undertake the necessary but ungracious and difficult task of increasing the funds and endowments of the institution. It is hardly to be doubted that persons have been assigned to this delicate work whom the respective corporations could better have afforded to pay for inaction, than for actual service. Not for any lack of zeal, nor even of intellectual ability, but only for their conspicuous lack of that combination of practical qualities which, for want of a better term, we call common sense. There are those who seem to have no proper discernment of the fitness of things; who speak when silence were better, and are dumb, when the fitly spoken word is needed; who take an hour's set speech to say what were better said in a few moments' quiet conversation. Poor students of human nature, and non-observant of the mental habits and idiosyncrasies belonging to different pursuits and circumstances, they address all classes and conditions of people in about the same manner; are concise and logical when they should illustrate and amplify,

argumentative when exhortation only is the right thing, profound and learned where the utmost simplicity of speech is required; appealing to the understanding and judgment when only the heart and conscience need to be touched; speaking to merchants, bankers and railroad men as to theologians and scholars; hindering, not helping the very interests which they most sincerely desire to promote.

The claims of colleges to the respectful regard and generous support of all classes of the community, are so obvious and clear, so high and strong, and they may be presented in a manner so simple and yet so unanswerable, that it is always a pity when the wrong men are chosen to do it. The time may come when institutions so beneficent, so freighted with grace and blessing for all the people, shall no more need thus to plead in behalf of their unfilled treasuries, (I would it were already come), but that glad day seems yet distant, and till it comes the need will remain of much practical wisdom in the direction indicated.

College corporations no less than others, should "pay as they go." Debts should not be contracted, or obligations assumed, for the prompt and honorable liquidation of which, the means are not either in hand or in sight. Subject only to special emergencies, which do not affect the principle, this rule should be adhered to at all hazards, and with uncompromising firmness. Deliberate deviation from it is not only a palpable infraction of the primary maxims of commercial prudence and honor, but an equally palpable violation of the plainest precepts of the moral code—the direct road not only to inevitable bankruptcy, but, which is infinitely worse, to dishonor and shame.

It is vain to plead extenuating circumstances. There is but one beaten path of right and of safety in this matter—but one inexorable financial code, from the grasp and power of which none can escape—none ought to escape. The man whose deliberately planned scale of expenditures is in known excess of his income, must stop, and face the other way. No matter what cherished thing has to be given up, or what retrenchment has to be submitted to, in order to balance the account—it must be done, or insolvency and disgrace will soon be at his doors. Just so, precisely, is it with college corporations; the debit and credit sides of their books must be made to balance, be the consequences what they may. Nothing can extirpate from the public mind the conviction that men who cannot or will not manage the business affairs of an institution of learning, as all prudent and honorable men manage their private affairs, in this respect, are unfitted for the trust reposed in them; and it is not possible that such a sentiment should not injuriously affect the college itself, in all its work and interests. On the other hand, well-earned reputation for prudent financial management, is a credit to an institution, the good effects of which can scarcely be overestimated. It begets respect and confidence. It is the best and with not a few, the only effective argument that can be used where the question of funds and endowments is involved; for prudent men will not entrust more money to those who have shown improvidence or incapacity in handling what they already have. And it removes the reproach to which the history of educational institutions in this country has given too much color of truth, that literary corporations, men of letters and culture, are poor business men and worse financiers.

To secure the benefits and avoid the evils just adverted to, a wise economy is indispensable. There is an economy that is the reverse of wise. Some things are essential to the very existence of a college; as much so as air and

food to the maintenance of animal life. If *these* cannot be had, the case is already settled—a college is simply impossible. There is a point, therefore, below which college expenditures cannot by any possibility be carried. If the resources of the institution fall below this point in spite of all that can be done, suspension, temporary or permanent, is the only honorable alternative. A corporation that, after courageously struggling for life, succumbs to the inevitable, rather than go on, sinking deeper and deeper in debt, will at least be able to include among its assets the undiminished respect of the public. A notable instance of this kind will recur to many, an important institution being now about to resume its work after one or two years of suspended animation, during which its finances have been placed upon a sound and substantial basis. But the instances are rare indeed where an institution, otherwise prudently managed, is, or will be, obliged to close its doors for lack of the essential bread and water of life; though it must be admitted that now and then there is an uncomfortable short allowance even of that.

It is in unessentials, in things not absolutely necessary to the true work of the institution, that economy is demanded. Improvident expenditures of this kind have been the road to insolvency, down whose steps many an institution has gone, and many more, it is to be feared, will yet go despite the warning wrecks that strew the way.

How many colleges now gasping for breath and faint with hunger, might have bread enough and to spare but for the thousands of dollars imbedded in superfluous brick and stone, or lavished upon architectural embellishments and other luxuries of art and taste. How many have come to want and grief by attempting to rival the sumptuous outfit and elegant surroundings and costly decorations, of older and richer institutions.

No reasonable man appreciates such æsthetic harmonies and congruities more than I do. If there is a spot on earth over which it were meet to fling the draperies of Attic taste and classic beauty, and around which to gather the symmetries and inspirations of high art, it is the spot consecrated to learning and culture—the buildings and grounds of the christian college. But “the life is more than meat, and the body than raiment.” While the shelves of the library are unfilled with needful books, the walls must wait for their pictures; so long as the laboratory and apparatus rooms are but scantily supplied, the niches and pedestals must wait for their busts and statues; if the class rooms are not comfortably furnished, the floors must wait for their carpets, and the ceilings for their frescoes; till pleasant and attractive dormitories are in good supply, the Campus must do without the landscape gardener and the rural engineer. Till all the essential means and appliances required to build, equip, instruct and polish the intellect of the students, to mature, ennoble and glorify his character, and send him forth in mental and moral strength, are well in hand, the college must forego the pleasure of putting on her garments of outward grace and beauty. The body may go in homespun, but there must be fine linen for the soul.

Colleges are a growth, not a creation. If the great elm on Boston Common were destroyed to-day, it would be as possible to duplicate it to-morrow, by artificial means, as to build, to order, here or elsewhere, a Yale or a Harvard. Were the means at hand to re-produce on these prairies a fac-simile of every structure in the college Campus of New Haven or Cambridge, to duplicate all their equipments and embellishments within and without, and to secure an equally numerous and distinguished faculty—we should not have

another Yale or Harvard. The living soul would be wanting; the fiery baptisms of trial and suffering would be wanting; the long line of historical traditions would be wanting; the spirit and presence of vanished generations would not haunt and hallow the place; no holy memories would gather about it; no august and shadowy forms would seem to hover near, to move along the halls or through the grounds whispering of the dead ages and men; no centenary ivy would cling to the walls; no moss-covered memorials of a dim old past would anywhere meet the eye or touch the heart. It would be a deception and a mockery.

One college may be planted in richer soil and under more favorable circumstances than another; may be responsive to a plainer demand and call; may have more and stronger friends in its days of weakness and need; may be more wisely planned and conducted, and so may advance more rapidly and with fewer vicissitudes and perils, toward maturity and strength. But yet there is an inevitable law of college life and growth and being, from which not one of them can escape—nay, escape itself if possible, would be a calamity. Adjuncts and conditions may vary, but by no human device or power can the acorn become an oak in a night, or the child pass by a step into manhood, or a college be born in a day. Nothing can set aside the essential conditions out of which, in due time only, emerges the college. What these conditions are, may be seen in the twin figures just employed. The seed must be planted, in in a befitting place and soil; it must germinate; its roots and rootlets must take hold of and cling to the earth; showers and sunshine must reach the hidden thing and lift it to life and light; more warmth and moisture and light must cause it to take on the semblance of its kind, raising it day by day, from the earth towards the skies, supplying all its needs from the divine chemistry of nature, evolving, successively, ramification, leafage, efflorescence and fruitage, till with its myriad roots now anchoring it as with iron chains to the ground, it nods and swings in strength and glory in the blasts and breezes of the upper air, "a thing of beauty and a joy forever."

And what were manhood, without the preparatory stages of infancy, childhood and youth, with their experiences, glad and sad—their struggles and victories—their disappointments and chastenings—their tears and prayers, and hopes and fears—their precious legacy of many memories. The very conception of a life with such a hiatus of blankness and nothingness yawning between infancy and maturity, filling with memoryless silence and night and void, the sweetest, intensest and most exquisite and prophetic zone of mortal existence, if not indeed impossible, is cold and cheerless and weird—a sort of hideous Frankenstein, rather than a man with beating heart and loving soul.

In these illustrations may be seen my idea of the laws and conditions under which, alone, a college can be. It is a growth, a development. It has its stages of infancy, youth and maturity. It has its own struggles and conflicts to pass through, its own battles to fight and win, its own character to establish and maintain, its own work to do and its own destiny to accomplish. If it would be respected, it must be respectable; if it would have the public confidence, it must show itself to be worthy of trust; if it would have endowments, it must deserve them; if it would have honor and prestige, it must earn them. It must stand in its own lot, do its own work, achieve its own success. If worthy to live, it will not die. If found faithful in little, it will be entrusted with much. If it do its work well, sooner or later it will have work enough to do.

By singleness of heart and aim, by patience and faith, in friendship and truth, in good will and charity, with fidelity, with modesty, without envy or jealousy or any such thing, without extravagance, display or ostentation, by a quiet, unassuming deportment, by devotion to duty, by a warm and genuine sympathy with all who are struggling for an education in the face of poverty and discouragements, by steadfast continuance in well-doing through the years of weakness and hard work and scanty endowments—by such a spirit and course of conduct on the part of the officers and faculty of a young college, it will sooner or later strike its roots deep into the soil of popular regard, become intrenched in the affections and hearts of the community, grow stronger and nobler year by year, till the lonely tree, planted in faith and watered with tears, shall lift its head in glory, and “the fruit thereof shall shake like Lebanon.”

It has fallen to me to know much of the lives and labors of the founders and faculties of christian colleges, especially in the West, and you will permit me to say that for courageous endurance in darkness and storm, for multiplied burdens cheerfully borne, for steadfastness of faith and purpose when the heavens seemed brass and the earth iron, for self-abnegation and sacrifice, for the very essence and pathos of moral heroism—some of them were, and are, worthier of apotheosis than many a martyr in the calendar of Saints. Spending the dew of their youth and the meridian strength of their manhood in voluntary obscurity and toil, teaching as many hours in the day as the common district schoolmaster, deprived of books and travel and other helps to perfection and distinction in their several departments; moral leagues in advance of the average sentiment around them in respect to the nature, methods and uses of culture, and so for the most part, in an uncongenial atmosphere and deprived of the healthful stimulus of sympathy—yet working on and holding on, looking for the dawn that came not, still bearing aloft the banner of light and proclaiming the gospel of culture, till the eye of youth began to grow dim, and threads of gray to appear in the once fair locks, and touches of sadness to tinge the still cheerful tones and smiles, as the shadows of life lengthened, and still the flush of the looked-for and prayed-for morning that should herald the new day of the college, appeared not—I have seen it and know it all.

But, to every such college the daybreak will surely come at last. To not a few it has already come; by others, the carol of the lark is even now heard in the brightening firmament above them, and the light comes on apace. And *when* these colleges, exalted and purified by trial, emerge from the wilderness, put on their robes of *strength* as well as of beauty, and, with songs of victory, gird themselves for the grander future that opens before them, then will the darkness and sorrow of those early years be but the background of the historical canvass, setting in bolder relief the brightness and glory of the present.

A precious legacy then will be that record of the devotion, fortitude and heroism of those early professors and teachers and friends. It will be spoken of and cherished, as soldiers, when the war is over, cherish mementoes of the weary campaign, the march and the battle. That record, in time, will softly blend with the moral colors that tinge the warp and woof of the inner life of the college; it will pass into all its reminiscences and traditions; it will stand in lieu of the ivied walls and moss-grown memorials which hallow the grounds of the elder universities, binding in closer and tenderer bonds the hearts of

its alumni. It will be a precious and blessed inheritance—an aureola of light and glory forever.

Of the proper functions of the college, but little need be said. The ground has been traversed so often and so thoroughly, and such substantial agreement has been reached upon all the main questions involved, that it may suffice merely to re-state the essence of this common judgment. It is held, then, comprehensively, that the distinctive ministry of the college, from the present point of view, is to *lay foundations*, to unfold principles, to teach the student the true nature and use of his mental and moral powers and faculties, to give him the *keys* of all knowledge and put him in the *right road* to success in every department of human learning.

This, I think, fairly summarizes the views now held by the best thinkers and scholars upon this initial and fundamental point, and it may properly be taken as the substantially concurrent reply of modern thought to the question of function.

As a logical sequence of this common acceptance of the doctrine of function, as just stated, the proper conditions of admission to college, have been agreed upon and settled with scarcely less substantial unanimity. True, there are marked diversities of opinion and practice as to particulars, but not as to the aggregate of qualifications to be required of candidates. For all see that no one can be prepared to deal with the subjects of the college course, ideas, laws, principles, generalizations, who has not already mastered the rudiments of knowledge pertaining and leading thereto, and that to about the same degree.

At the college doors, however, disagreement begins. Concurring as to the chief distinctive ends to be attained by the college course, and as to the average preliminary requisites—touching some of the instrumentalities best fitted to secure those ends, there is not entire concurrence. This difference of opinion relates mainly to the relative place and value that should be assigned to the Latin and Greek languages in a scheme of liberal education. Into the merits of this question I shall not enter at all, at this time, but dismiss it with the single remark that after a somewhat careful notice of the progress of the discussion on both sides of the issue, and on both sides of the sea, and a careful study of the facts of experience and observation, my own faith in the superior excellence and effectiveness of those languages as instruments of culture, and in their great practical utility in other respects, remains not only unshaken, but increased.

If my conception of the true functions and sphere of colleges is correct, it seems to follow that the liberty of choice in studies should be granted with much caution and circumspection. We believe and claim that the college course has in view certain well-defined ends and aims, and that to secure the attainment of those ends a certain line of studies, commonly designated as the college curriculum, is the best. We further hold that this system of means and ends is not an arbitrary or ill-digested scheme, but the long tried and carefully matured plan of the ages—that to it has been given the best thought and the ripest judgment of the most eminent teachers and scholars of the world. If this be so, the wisdom of permitting a freedom the exercise of which may imperil or defeat the cardinal purposes of the course, may well be doubted. I am, therefore, unable to avoid the conclusion that all of those studies which are believed to be essential to the complete realization of the historic idea of liberal culture, as that idea has been elaborated and formulated

in the present established college course, should be *required*, and that all elective or optional studies should be beyond or outside of those well-defined boundaries. The deliberate wisdom of generations may justly claim respect as to the the best instruments and processes by which to achieve that general training which is a condition precedent to highest success in any pursuit.

When the student enters a university, or a professional or post-graduate course, the case is wholly changed; for the supposition then is that the appropriate work of the college has already been performed—that the needful foundations have been laid—and it is of course the absolute right of every one to decide for himself what *superstructure* he will rear upon those foundations.

The relations of colleges to each other should be sincerely fraternal and sympathetic. Engaged in the same ennobling work, drinking from the same clear fountains, and quickened by the same inspirations, they should see, eye to eye, heartily rejoice in each other's welfare, and in loving confidence toil on, shoulder to shoulder. Leaving envy and jealousy to the weak and the wicked, they should each be emulous only of the honor of doing its own work the best; for in such a contest there is no bitterness, and can be no defeat—the very striving for such an end is itself a victory. If earth has a spectacle to amaze and sadden the beholder, it is that of citadels of religion and learning training their artillery upon each other; and if there is a sight to stir and gladden the soul, it is when with one accord, and with shout answering shout, the great guns of all the moral and literary fortresses in the land, pour their concentrated fire upon the columns of ignorance and sin.

Colleges should also be in pronounced sympathy and hearty co-operation with all the genuine educational enterprises and movements of our country and our age, especially with public education and common schools. For colleges are the indubitable progenitors of free schools. The idea of which they were born, came from the Christian Colleges of New England. No other fact in our educational history as a nation, is more absolutely and irrefragably true. The old thirteen colonies were not more certainly of British lineage, than are the free schools of the United States the offspring of the religious ideas, learning and faith of the men who founded and fostered our elder colleges.

It is not only historically true that the American College System was and is the parent of the American free school system, but it is also morally and logically impossible that the latter could have come into being without the former. Sound learning and a pure faith were the prime factors of which Harvard and Yale and Princeton were at once the products and the exponents, and out of the loins of the same two elements sprang the free schools. All best things come from *above*. That is the law in the kingdoms of mind and spirit as well as those of matter. The rains descend from the clouds of heaven. The light and warmth that garland the earth with flowers and hang the woods with draperies of green, come down from the sun. So Christian colleges are the fountains gushing from the mountain-side, whence flow down life-giving streams to refresh and beautify all the moral plains and valleys of life. Not more dependent are the rivers upon the melting snows and perennial springs of the far-off summits, or the myriad households of a great city upon the exhaustless supplies of the reservoir, than are the lower forms of education to the higher—the innumerable conduits leading to every district school house, to the great *main*s from which they are replenished. Dry up the fountains and springs, or tear down the reservoir, and drouth and desolation will come, sooner or later, in the one case as surely as in the other.

If these facts are sometimes forgotten, or even denied, by those who as beneficiaries should be most grateful, it is but natural. For, to the multitude, the mountain springs whence the rills come bubbling and sparkling to their doors, are unseen and unknown. But from those who are familiar with these relations of cause and effect, who look down upon these fertilizing streams and smiling landscapes, only anthems of gladness and praise should be heard. These are the relations which I would see all our colleges sustain to the common schools, which, I need not say to this audience, I regard as the noblest legacy bequeathed by Christian learning to the nation and the age. If I were seeking the highest welfare and prosperity of the colleges themselves, I would ask for the best possible free school systems, the highest attainable excellence of all the grades of schools, and the largest possible attendance thereat. We are all striving to push back as far as possible the twin forces of ignorance and vice, and to keep them back, and it matters not in what part of the line we are posted, whether in college halls or wayside school-houses, only as we do our work well shall we deserve honor.

The friends of liberal learning must have observed with concern the steadily increasing *cost* of a college education. In many of our leading colleges the average expense has more than doubled in the last twenty-five years. True, the facilities and consequent *value* of the instruction afforded in those institutions, have also been much enhanced during the same period. But that the additional benefits have kept pace with the increased expense, I do not believe—some other solution must be sought.

It is undeniably true that in considering to what college he will go, many a young man is now compelled to omit from the list several very eminent and most excellent institutions, on the ground of expense alone. Young men of scanty means are either excluded, outright, from these colleges, because unable to pay the bills, or if they venture to enter, they are subjected to the torture of a silent but no less cutting ostracism for no other reason than their inability to spend money as freely as others, or the necessity of practising a rigid economy. And so it has come to pass that this pre-eminently desirable class of students has been, to an unfortunate extent, eliminated from the rolls of those institutions.

College expenses may become practically prohibitive to this class of young men, without any formal action of the authorities, or any change in the fees and term bills. Extravagant social customs may be allowed to grow up among the students; class and society usages may impose their unwritten but imperative burdens upon the members; costly peculiarities of dress and other personal habits and accessories, may assume the form of social laws, not to be evaded or infringed; other elegant and expensive usages and practices may gradually creep in, and become the settled order of college life. True, all these things are wholly outside of college requirements, and, in a sense, matters of class or individual option. But we all know how mandatory and even despotic social customs may become, especially in college communities, in some respects the most unique and peculiar in the world. So intensely true is this, that in some institutions it would scarcely require greater temerity, or involve more serious personal consequences, for a student to defy a written college law, than one of those unwritten but most exacting class or college customs. If these tendencies to lavish expenditures of money are not earnestly discountenanced, instead of being not seldom tacitly encouraged; and especially if there be that in the tone and spirit, the air and bearing, of

the college regime itself, which affords a color of approval—then, not if such costly usages were enjoined by the college ordinances, would the sons of the indigent be more effectually excluded from those institutions.

Such facts and tendencies cannot be too profoundly regretted or too earnestly deprecated. They are contrary to the genius and intent of the American college. They foster notions and practices at war with the spirit and traditions of our venerated college fathers, and with the simplicity of our republican ideas. They divert the thoughts from college work and duties to an injurious extent. They foster habits of no benefit to any, and to some exceedingly pernicious. But, more than all, they effectually shut out and turn back hundreds of young men who would gladly enter college, but who *cannot* spend so much money, and *will not* submit to the inevitable consequences of non-compliance with established college customs.

I cannot easily express my sense of the magnitude of this evil. It is deplorable in every aspect—in itself and in its effects. While colleges are for all, without distinction, and all are equally welcome; and while the priceless boon of a true culture is intrinsically the same to rich and poor, there is a sense in which a liberal education is the especial hope and refuge of the indigent. It more than compensates their lack of the gifts of fortune. It breaks down otherwise insurmountable barriers. It builds for them a highway. It opens to them glad visions of usefulness and honor. It helps to equalize their chances in the race and battle of life. It reduplicates their resources. It lifts them to higher planes of life, to Pisgah-tops whence they may look over into the promised land. It not only multiplies the avenues by which they may achieve success and honor, but, which is far better, opens their eyes to the nature and conditions of a truly worthy and successful life. All this it does, of course, just the same, for the sons of the opulent and the more favored of fortune. But while to the latter, the college course but adds to advantages already possessed, to the former, viewing the case from the personal and material side, it is the *sine qua non*.

College halls should be accessible to these young men; college customs should not repel them; college practices should not deter them; lavish expenditures should not keep them away; exclusiveness should not warn them off; aristocratic notions should not intimidate them; the atmosphere of the place should not chill them. By the simple, quiet, unostentatious and inexpensive habits and manners of all connected with the institution; by the modest, cheerful and wholesome tone of the whole college regime; by the manifest supremacy, in all things, of the true intent and spirit of college life and work, and the subordination of all else—by these means, and others of like nature, so accordant with all the purposes and traditions of christian colleges in this plain, republican country, the gifted sons of the indigent should be *drawn* to us, by an irresistible attraction, and made contented and happy when they come and while they stay. If I seem to emphasize this point, it is because I have deep feelings and strong convictions in regard to it. I am in especial sympathy with these young men. I know them—their struggles, aspirations and hopes. I am of them, and with them, and so long as I am here, I intend, so far as in me lies, that they shall feel at home in Knox College.

Touching the inner life, the soul and spirit, the heart of a college, its essential attitudes and character in a moral and religious sense—it should, in my judgment, be simply *Christian*, in the grand, Catholic, gospel acceptance

of that term—no more, no less. The legend upon its banner should be: *Religion and Learning—Christ and Culture*. For, in those two words, taken in their comprehensive sense, is enfolded the essence of both the earthly and heavenly life—the elements of man's present duty and happiness and joy, and of his immortal destiny and glory. The one comprehends all that pertains to his spiritual nature, the other all that concerns him as a rational intelligent being. The one links him in blessed fellowship with the pure in heart, the other with the brotherhood of the wise and cultured. The one anchors the soul, in rest and peace in the haven of faith; the other gives wings to thought and lifts the mind to mountain summits of knowledge and contemplation. The one leads to knowledge of God through his word, the other to the same knowledge through his works. The one goes down into the still sanctuaries of the heart and conscience, breathing into them a divine love and tenderness, and filling them with joys that are unspeakable and full of glory; the other takes him to the sublime places whence he may survey the kingdoms of the earth and their glory. The one leads him forth to the fields of earthly lore and art and genius—to the fountains of eloquence, poetry and song—the other into the green pastures and beside the still waters of the River of Life. The one plants his feet upon the immutable principia of the intellectual and physical universe, the other sets them in everlasting security upon the "Rock of Ages." The one brings the noble delights of mental conflicts and victories; the other the grander triumph of a renewed life and the ineffable blessedness of a soul at peace with God. The one adds beauty and radiance to life, the other brightens the dark valley of the shadow of death. Without culture a man is blind in a world of beauty, deaf in a world of song, insensible in a world of sublimity and pathos; without religion, he is a "lost pleiad," a wandering star, out of his spiritual orbit, out of harmony with the rhythmic forces of the moral and spiritual universe, drifting alone in a sunless firmament. *With both*, he is whole and complete, "*in seipso totus teres atque rotundus*," in a sense infinitely grander than it even entered into the mind of Horace to conceive.

Is not this enough? The kingdoms of Christ and of culture are co-extensive and conterminous. The world, from pole to pole and from sea to sea, is their domain. Man, in all his races and conditions, is their subject. The mission of culture is to every darkened intellect among the sons of men; and for every sinful, burdened soul, from the rivers to the ends of the earth, is the love of Christ.

Into the life-giving spirit of these truths I would see all our christian colleges baptized; upon the living stones of these sure and catholic foundations, I would see them established; along these broad and sunlit highways I would see them all go forward, down the ages, conquering and to conquer. Believing this to be their high commission, I would see them serve under no other; regarding these as their true marching orders, I would see them obey no others. This is the atmosphere I would have pervade college halls and class-rooms, breathe through chapel and campus, and penetrate all the recesses of college life. This is the moral and religious oxygen that I would see infused into all the work of instruction, and giving tone and character to all the subjects of its training. True to these principles, keeping within the orbit of these gracious aims and purposes, the christian college owes no other allegiance and should need no other alliances.

There is no other freedom like that wherewith God in Christ makes his

children free; and like to it is the freedom wherewith it is the province of culture to enfranchise the soul. The presence and power of this sweet invigorating spirit of liberty, I would have every student feel, from the hour he enters the college precincts, till he quits them for the scenes of active life. Not license, but the glad sense of dwelling in an atmosphere composed only of the original elements of truth, earthly and heavenly; of being environed by uplifting mental and spiritual forces; of feeling himself in the best possible conditions for studying the works of God and of men, and for beholding the beauty and glory of the truth, both as it is in nature, and as it is in Jesus—that nothing less supreme than God, or less infallible than his word is to challenge the reverent faith and allegiance of his soul.

As the child only knows, and only cares to know, that his mother is pure and good, tender, loving and true; and that his father is wise and just, noble and upright—so in this direction, would I have the student simply know and feel that his teachers are christian gentlemen, and never have cause to think of them as anything else. While he should have no more doubt on this point than the child has of its mother's love, it should no more occur to him to think of Prof. A. as of Paul, Prof. B. as of Apollos, and Prof. C. as of Cephas, than to the happy child to think of its father as of English lineage, and its mother as of Scotch. As that father's and mother's good, loving heart, is the all in all to the child, so is it enough for the student to know that all his teachers are one in Christ.

Even so would I have the moral and religious influences of the college sweet and wholesome, pure and bracing; pronounced and decided, yet without austerity or gloom; steady and uniform as the procession of the hours, yet bright and cheerful as the light; a perpetual, though almost unconscious, mental and spiritual tonic; ubiquitous and pervasive as the atmosphere, and as invisible and free; redolent of heavenly aromas, and vocal with the minstrelsy of a simple and blessed worship; lifting the soul, day by day, towards the divine and infinite. In such an atmosphere I should hope to see every student grow up into a noble christian manhood. If not under such influences, I know not under what other such a result may be expected.

I am profoundly convinced that this is the true foundation for christian colleges, in the matter now under consideration—that it is the noblest and worthiest, and that in the future, if not now, it will be the elect and precious corner-stone of them all—the final rock on which shall abide that resplendent fabric of liberal culture, against which the storms and strifes of men shall prevail no more forever.

Gentlemen of the Board of Trustees: God only knows with what fear and shrinking I have come to this hour. Whoever may doubt my fitness for this work, his doubts cannot equal my own. If even now I might draw back from this great responsibility, and turn away from this place, it would be with a lighter heart than I have known since I have accepted the trust at your hands. Nothing would be so sweet and congenial to me as the retirement and tranquility of private life. In comparison with that, there is no earthly trust or honor that I would not gladly push aside, if I could and might. This is the truth, and I say it frankly, standing here upon the threshold of these untried duties.

I say these things not because I lightly esteem the work you have given me to do, or the dignity of the office I am about to assume—just the reverse. That work, in my conception of it, towers before me in magnitude and grandeur,

and I know that upon him to whom it shall be given to do it well, will descend benedictions more precious than praise, a reward brighter than coronal of glory. But who is sufficient for these things? Not light nor few have been my labors in the past, but none of them were undertaken with the diffidence that now oppresses me.

It seems almost like an intrusion to stand in this place. Other men for weary years, have labored, and I am to enter into their labors. The foundations of Knox College were laid, long ago, by men of faith and prayer, of culture and power. Some of them remain, others have entered into rest; one so recently that it is hard to realize that his familiar form will not again be seen, and his voice heard, in our assemblies and councils. I had counted much upon his wisdom and experience, his ripened judgment, his loving fidelity to the college and his intimate acquaintance with all its history. The greatness of the loss we have sustained, you who knew him so long and well, can best appreciate.

Within the sound of my voice are doubtless some who have been identified with the whole eventful history of this college, from the first conference of its founders, at Whitesboro', New York, in 1836, until now. For nearly four decades, they have watched, and waited, and prayed for the prosperity of this institution. They have witnessed its struggles and conquests, its triumphs and defeats. Every ordeal through which it has passed has but endeared it to their hearts—every trial has but linked them the more closely to its fortunes. With all my honored predecessors they have taken counsel, and in the galleries of their memory hang sacred portraits of good and honorable men, who, with them, bore the heat and burden of the day, and now rest from their labors. With these visions of the past, what wonder if these veterans of Knox, seeing a stranger about to stand in this consecrated place, should be tempted to say: "We know that God spake unto Moses: as for this fellow, we know not from whence he is." Whether the thoughts of any take on this shape and form or not, it is but natural that some such feelings should arise, and I have no doubt they do.

And the men and women of this beautiful little city, which owes its very birth and name and life and prestige to the College, how can they be indifferent observers of this day's transactions. If not so directly in the future as in the past, still, in years to come as well as those that are gone, Knox College and Galesburg will be closely allied in interest, association and destiny. The name of one will continue to suggest that of the other—the prosperity of one will affect that of the other.

Then there are the citizens of the surrounding communities, the numerous families which came hither from Eastern homes, accompanying or following the college band—coming *because* the college was to be here established. To all these, and their descendants, the welfare of Knox college cannot be a matter of indifference.

A still wider circle will be affected, in some faint degree, at least, for better or worse, by the act of the trustees, to consummate which we are now convened.

A seat of learning like this cannot abide in obscurity and isolation. It has an individuality and character of its own, a kind of personality, the diffusive influence and force of which will be felt, more or less, and for good or evil, in all the region around—just as the personality and character of many a citizen of Galesburg are felt to the limits of Knox County, and far beyond. The unconscious influence of a strong and good man, is wonderfully

pervasive and potential. Multitudes feel it, are affected by it, are even shaped in material or moral destiny by it, who have never seen the face of the man—possibly have never even heard his name. So is it, in greatly enhanced measure, with an earnest, vigorous, high-toned institution of learning. The concentric circles of its influence will inevitably reach far beyond the spot where it stands, as the wavelets stirred by the falling pebble, roll outward and onward till they break in murmurs on remotest shores. In this sense, if in no other Knox County, and this entire region of country, in some respects the very finest in the whole State, are interested in what we do to-day.

The Sisterhood of American Colleges, too, cannot be indifferent to anything that affects the welfare and honor of one of their number. Linked in love and friendship, clasping hands in unity of purpose, these Christian colleges call to each other across the continent, from State to State, and from sea to sea: "Watchman what of the night?" However humble and insignificant in themselves these proceedings of ours may be, therefore, they yet touch cords which vibrate along the whole line—however modest the proportions of this goodly tree of ours, its branches interlace with those of others of like nature, and these again with others, so that the force which stirs the foliage of one is communicated to all.

And then there is the cause of christian learning and culture, universal,—it too has a right to interrogate the guardians of Knox College, this day, saying, men and brethren what do ye?

In presence so august, at the bar of a tribunal so impressive, in full view of interests so far reaching and solemn, who would not stand abashed and trembling? Who would not feel his own littleness and nothingness?

But, gentlemen, wisely or unwisely, I have accepted the trust which you have committed to my hands, and until that trust is recalled or surrendered, the honor, enlargement and prosperity of Knox College shall be the one paramount thought and concern of my life. I believe that there are here in abundance, in rich profusion, all the essential elements and resources of a strong and vigorous institution. I do not allow myself to doubt that these resources can be utilized to that end. If Knox College is to rise in strength and beauty and power, the city of Galesburg and the county of Knox, must take the initiative—this done, other help will not be wanting. I have outlined my conception of the true life and strength of a college, and of the attitude it should assume as a moral and religious force. If the friends of this institution believe, with me, that these views are sound, and will cordially unite in a determined, fraternal, whole-souled effort to carry them out, I believe that all will be astonished at the ease and quickness with which our best hopes will be realized.

I have no pledges or promises to make, great or small, except these two: that with all my might, and with singleness of heart and steadfastness of purpose I will try to be of some service to this college: and that when it shall be either your judgment or mine, that, in that endeavor, from whatsoever cause, I have not been successful, I will quietly, promptly and peaceably withdraw from the Presidency and from the college. I come among you to *help* in this grand enterprise, if I can. If that may not be, I at least do not mean to be a hindrance. The world is large, and fields of labor abundant. No arm that is able and willing to pull, need long lack for an oar.

These are my views and purposes touching these matters. It has seemed fit to utter them here, in this frank and simple way, to the end that we may

all be at one, from the very outset. An open, straightforward course, I think, is always the best for all parties—it is, at any rate, the one that I shall endeavor to pursue. It is the only “policy” in which I believe.

And now, honored gentlemen of the Board of Trustees, I will do my best to carry out all your instructions and suggestions with reference to the welfare of Knox College, according to my best discernment of their letter and spirit; and I do most earnestly and sincerely bespeak your constant aid and counsel, and your patient consideration of the errors of judgment into which, through inexperience, I shall be so likely to fall.

To you, dear brethren of the Faculty, I come as an associate and co-laborer. I know your devotion, your fidelity, your ability, your solitudes and your abounding labors and toils. I would share in those labors and help to carry those burdens, and that will I do, as God shall give me wisdom and strength. Upon you has rested the responsibility of sustaining Knox College, and most faithfully have you fulfilled the trust. With quiet courage you have kept right on. When others have been ready to falter and faint, you have not desponded. But for your cheerful fortitude, unselfish devotion, and willing sacrifices, I know not what would have become of Knox College. I believe the dawn is not distant—I think I can see the flush of a new day already deepening in the East. If it come, to you, and your associates of the past, will the honor be due; and *when* it comes, I shall almost envy you the glad and grateful reflections that will be yours.

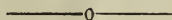
Alumni of Knox College—you who knew her in the beauty of her fresh and ardent prime, and you who are her younger children, do not cease to love and cherish your Literary Mother. Make her cause your own—be very jealous of her honor—speak for, defend, stand by her. Come from far and near to her anniversaries, as company after company of her sons and daughters attain their literary majority, and go forth with her benediction. She needs your sympathy, your influence, your co-operation. She is still young and fair—no wrinkle lines her face—no silver threads her hair. Distant be the day when her queenly head shall be bowed by that bitterest of all sorrows: filial ingratitude. Other burdens she will try to bear—spare her *that*. God helping me, she shall know no grief that I can turn away, and she shall still smile, even though it be through tears.

Students of Knox College—The relation I now assume toward you is almost parental in character. I would have it become more and more so, as the years come and go, and we know each other better. It is my cherished conception of the true type of the office I am to bear. You can make that office a crown of thorns, or a coronal of joy. You can give me courage by day and songs in the night, how great soever my labors, or you can send me with a heavy heart, to a sleepless pillow. Not till I must, will I doubt which you will do. It will be impossible that I should not always and in all things, seek your truest welfare and happiness, as young men and women, and as students. Will it not be impossible for you, knowingly and wantonly, to tear the heart that yearns for you, or to cloud the life that will be devoted to you? I do so believe. I shall not forget that you are young, full of impulses and enthusiasms of youth—only do not *you* forget that to all the sports and pleasures and intensities of youthful blood and spirit, there is a golden boundary, within which is room for all the fullness of innocent delights and joys—beyond which is moral night, and sin and death. Only keep on the *hither side* of that moral *dead-line*, drawn by the finger of God, so legibly

in his word, in the heart and conscience, and across all the fields of life, and you will be safe and happy, and my joy will be full.

Citizens of Galesburg—May not this stranger within your gates, ask for himself your just and kindly judgment, and for his work your generous interest and sympathy. He will sorely need it all. He comes to your beautiful city with the one absorbing desire to do something for Knox College. Do not your interests lie in the same direction? If success is to crown our efforts and gladden our hearts, more will depend upon you, at last, than upon him. The hour that you shall say, out of the depths of conviction and feeling; *Knox College shall live*—from that hour her resurrection unto new life and glory, is sure. Ought it not be said? Will you not say it?

Friends of Knox College, everywhere—In the precious name of that sound christian culture, to which this institution was set apart and consecrated nearly forty years ago, and the need of which, in all the arts and industries, and through all the arteries of private, social and public life, was surely never more apparent than now—I ask you to give us your aid and confidence and sympathy. Without these, we cannot succeed—with these, and the blessing of God, we cannot and shall not fail.



ADDRESS TO GRADUATING CLASS.

After conferring the Degrees upon the graduating class, Dr. Bateman addressed the class as follows:

It hardly seems meet that these parting words should be spoken by me. Fitter were it that they should be uttered by some one of those toward whom you have so long sustained the close and tender relation of pupils.

And yet I am not sorry for this one opportunity to speak to you, though it be only to say God bless you, and good-bye.

You have successfully and honorably completed the courses of study prescribed in Knox College, and have received the customary testimonials of diligence, good conduct and scholarship.

Your college days are ended. This day divides, as no other day has done, the past from the future of your lives. You linger here a few moments, in the blended light of memory and hope, ere you gird yourselves for the toils and conflicts that remain.

One narrow sea you have already safely crossed. The voyage you are soon to begin, will only end when the heaving sea of life itself shall have been traversed, and the anchor falls upon the solemn shores of the Silent Land.

What that voyage shall be—whether prosperous or disastrous—whether as one by one you near those outer shores, the light of heaven shall fall upon your faces, the music of heaven upon your ears, and the peace and joy of heaven upon your hearts, or darkness and fear shall be round about you,—none of these friends, no, not the tenderest and dearest, can tell. God knoweth.

But this we know: It will depend upon yourselves—upon the use you make of the gifts and powers you possess—upon the ends you choose and towards which you work—upon the worthiness of your aims and purposes in

life—upon your fidelity to the immutable principles of rectitude—upon your wakeful attention and loyalty to the voice and regency of conscience, as enlightened and quickened by the word and spirit of God—upon your cordial love, belief and practice of the truth, as it is in Jesus.

I am persuaded that you need not that I should admonish you touching any of these things. Again and again have they, I am sure, been impressed upon you by these faithful teachers, more forcibly and tenderly than any words of mine can do.

You have laid a few foundations in science and learning—only that. But I am sure they are good foundations, and well laid. The *superstructure* is yet to be reared thereon, and it doth not yet appear what *that* shall be. It will depend upon you. You can make it strong and beautiful. Let me entreat you to build thereon a goodly temple, even the fabric of a manly, symmetrical, *christian character*—the fairest, most precious and enduring moral structure beneath the stars.

The world is waiting for you. It has *need* of you—sore need of you, every one, and for all your gifts and culture and power. It has a place, too, for each of you. It may not be an exalted or a conspicuous place; the acclaim and plaudits of men may not await you; not a name in this dear class of '75 may ever be known to fame, or live on the historic page; not one of you may ever achieve what men call greatness.

But in the sight of God, of angels and of all good men, there is a greatness which you, and each of you, may surely attain; there are honors which you may win, the lustre of which will remain when coronets and crowns and the heads that wear them are alike in the dust, and the sheen of their jewels is extinguished forever; there are garlands for you that will abide in perennial freshness and beauty when the academic laurel shall have withered, and the amaranth shall have lost its fabled immortality—there are songs for you, the melody of which will linger in tremulous sweetness and pathos in your hearts, when all mortal minstrelsy shall cease to ravish the ear.

Is this fancy? Say I too much? Not so.

It is simply the greatness of a *good and true life*—a life that the poorest and humblest may live; a life that bravely and patiently stands in its lot, be it lofty or lowly; that gratefully accepts and wisely uses whatever of earthly good providence bestows; that makes the most and the best of passing opportunities, and finds its sure and sufficient reward in the consciousness of useful burdens cheerfully borne, and daily duties faithfully performed—they are the honors that crown and glorify the memory of him who has helped to make the world sweeter and purer and better; they are the garlands which encircle with immortal green the head of him who has remembered the poor, lifted up the fallen, and borne the cup of cold water to the little ones who were ready to perish; and the songs are they that are heard floating out from the walls and gates of the city of God, as the good man nears the dark river, and goes down into the valley of the shadow of death.

Millions have achieved that greatness, earned those honors, worn those garlands, heard those songs, and died like conquerors, whose lives were as modest as the daisies and buttercups of the lowly vales in which they dwelt.

Be, then, true to yourselves, to your age and country and to your God; true to the college wherein you have been nurtured, and to the obligations imposed by the intellectual and moral culture and power that you have here received.

KNOX COLLEGE, 1875-76.

FALL TERM OPENS THURSDAY, SEPTEMBER 2d.

WINTER TERM OPENS THURSDAY, JANUARY 6th.

SUMMER TERM OPENS THURSDAY, APRIL 6th.

FACULTY.

HON. NEWTON BATEMAN, A.M. LL.D., PRESIDENT,
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REV. ALEX. F. KEMP, A.M. LL.D.,
Professor of Mental Philosophy and English Literature.

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Professor of Chemistry and Natural Science.

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Principal of the Academy.

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Professor of Ancient Languages.

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Instructor in Elocution, and Classical Tutor.

MRS. AMELIA F. BANGS,
Principal of the Ladies' Seminary.

MRS. C. MAUD BROWN,
Teacher in the Academy.

MISS CORNELIA L. JONES,
Instructor in Drawing and Painting.

JOHN S. FULLER,
Professor of Music, Vocal and Instrumental.

*For further information address the President or any
member of the Faculty, or*

GEORGE DAVIS, TREASURER.



COLLEGE.



SEMINARY.